



JUN - 1 1983 May 5, 1983

CONTENTSPAGE

◆ Allin Calls Peace Gathering to Join in 'Great Quest' (83074)	1
◆ Theologians' Challenges Open Peace Gathering (83075)	4
◆ Panel, Debate Enliven Church Peace Forum (83076)	6
◆ Anglicans Join Call to Ban N-Weapons in Five Years (83077)	9
◆ Prayer Fellowship Celebrates Family (83078)	16
◆ Basin Conference Seeks Mission Focus (83079)	18
◆ Brotherhood Plans Centenary Activities (83080)	21
◆ Easton Taps Sorge on First Ballot (83081)	23
◆ Church-Market Co-Ops Aid Texas Needy (83082)	24
◆ Update: Calendar of Episcopal Church Events, 1983 (83083)	26

ALLIN CALLS PEACE GATHERINGTO JOIN IN 'GREAT QUEST'

DPS 83074

DENVER (DPS, May 5) — Presiding Bishop John M. Allin brought a Church-wide conference "To Make Peace" to a close with a call to join in "the great quest" of "reaching our hands out to become an effective agency for peace."

Preaching to a full congregation of parishioners and visitors at St. John's Cathedral here, Allin admitted "I don't know if God will grant us that experience, but I do know he expects us to try. The vocation that is coming to each of us is to respond together; not in conflict and confusion."

Allin had called the conference, and invited key leaders from each diocese, to act on the 1982 General Convention resolution which called for implementation of the "new resolve for peacemaking" that had been a major element of the prior year's House of Bishops Pastoral

DPS 83074/2

Letter. In line with that resolution, the gathering was intended to begin to create a peace network within the Church, develop wider ecumenical and international cooperation and continue developing the necessary resources.

The April 28 to May 1 gathering was planned by a team of Episcopal Church Center staff officers and consultants Moorehead and Louisa Kennedy. In addition to diocesan representatives, the Conference included participants from Roman Catholic and Protestant traditions and was timed to fall between an international gathering held in Sweden the previous week and the debate on the Roman Catholic bishops' pastoral letter the following week in Chicago.

The timing also facilitated participation by a number of delegates to the 25th meeting of the Anglican Fellowship of Prayer which was meeting here the same week.

An opening address by Dr. Alan Parrent of the Virginia Seminary and a response by Dr. Vincent Harding of the Illif School of Theology here laid a theological framework for the meeting and this was followed by an afternoon devoted to prayer as part of peace making presented by Dom Basil Pennington, a Roman Catholic Cistercian monk.

The second full day was characterized as devoted to the world's concerns with a morning panel on Coping with Violence and Conflict and an afternoon debate on the issue of a nuclear weapons freeze. Participants spent Saturday in day-long workshops designed both to help share resources and programs and to continue the informal exchanges that were beginning to take place.

The eucharist at which Allin preached concluded the sessions, all of which were held in the cathedral.

In light of two succeeding Pastoral Letters, 11 resolutions on peace from the last General Convention, the statements of the 1978 Lambeth meeting of Anglican Bishops, and actions of the Anglican Consultative Council and the Anglican Primates, the meeting here made no effort to create new statements. Instead, the focus was on providing the span of information and the opportunities for conversation and sharing that the invited participants can use in developing and coordinating their ministries within the dioceses.

One of the most significant resources is likely to be the address by Parrent in which he laid out two historical views of peace and two goals of peace making.

The historical views, he said, are characterized by the Latin word pax and the Hebrew word shalom. In the first case, peace is simply the absence of conflict and is usually arrived at through negotiation and compromise and also is maintained by force. The latter, ultimately, is a gift of God. He maintained that, while the former is always within human possibility, Christians are still called to point to the latter as the true peace.

Turning to the dual understanding of peace making goals as security and reconciliation, he made a plea for both governments and churches to see the role of the other in those goals. "While security is the first order of business of the state," he noted, "more and more, states are coming to see that there is a political basis for reconciliation. The luxury of guaranteed security doesn't exist in a nuclear age. Real security is the product of a more-or-less reconciled community."

Parrent's themes found echoes throughout the conference as participants were enjoined to keep open to all sides of the highly complex issues while still retaining a willingness to act against injustice and threats to the human community.

The concept arose also during informal exchanges as nuclear weapons engineers, peace activists, military chaplains, educators, clerks, nurses, homemakers, clergy and laity found themselves confronted with what they had conceived as an opponent and instead found a new revelation or, at least, a willing listener.

It was after three days of such experiences that the group entered the cathedral to hear Allin say "I don't believe in confrontation but in an invitation to walk together. Let's talk about what we can do to find our task in the basic mission of the Church."

"Let us not be guilty of dehumanizing the government. It is our government and politicians are our brothers and sisters."

Allin called for the conferees to work to develop a better capacity for analyzing the vast array of information. "There is no place for simplistic answers in the search for peace. The answer may be a simple one but it won't be a simplistic one."

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THEOLOGIANS' CHALLENGES

OPEN PEACE GATHERING

DPS 83075

DENVER (DPS, May 5) — A Denver theologian challenged Episcopalians, gathered in St. John's Episcopal Cathedral here, to acknowledge that "what we mean about peace needs to be undergirded by what we mean to each other."

Dr. Vincent Harding, of the Iliff School of Theology faculty, was addressing a nationwide conference "To Make Peace" which had been called to Denver by Presiding Bishop John M. Allin, Chief Pastor and Primate of the 2.9 million member Church, to begin the work of building peace-making into the fabric of the Church's ministry. Nearly 200 bishops, priests and lay members of the Church gathered here for addresses, workshops, and worship designed to foster a network throughout the country that will bring home to each congregation the many facets of this work.

Harding's task was to respond to the opening address by lay Episcopal theologian Dr. Alan Parrent of the Church's Virginia Theological Seminary in Alexandria, Va. Parrent, a professor of Church and Society, had laid out a careful framework for the conference by limning definitions of peace and outlining the possible responses open to Christians.

Echoing Parrent's assertion that Christians are to be seen both as co-creators with God and as members of the spiritual body of Christ (the definition of the Church) he asked that they think of the "Body scattered in all places at which we point our weapons. What does it mean when we point our weapons at our own body?"

Harding exhorted the participants to stop indulging in efforts to point out human limitation and act as if there were no limit placed on human endeavor. He pointed to examples of "countless numbers of people over the generations who have found strength" in their faith to break out of definitions and limits imposed by political systems.

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DPS 83075/2

Harding closed his remarks — to a standing ovation — with a citation from the Episcopal Church's own House of Bishops which had declared in 1981 that Christian tradition views peace as "the abandonment of violence even as a way of resolving the most severe differences."

Parrent, a member of the Church's Joint Commission on Peace, had pointed out to the meeting that there were, historically, two views of peace. The first, characterized by the Latin word pax was simply the absence of conflict usually arrived at through negotiation and compromise and usually backed by force. The other, characterized by the Hebrew word shalom, was an ultimate gift of God. While the first, he said, was a possibility within our grasp, Christians were still called to point toward the second as the true peace.

He also saw a dual understanding of the goals of peace-making as security and reconciliation and suggested that Churches and governments both need to see the role of the other in those goals. "While security is the first order of business of the state, more and more, states are coming to see that there is a political basis for reconciliation. The luxury of guaranteed security doesn't exist in a nuclear age. Real security is the product of a more-or-less reconciled community."

The two addresses set the tone of careful consideration and of open listening that marked the conference as it moved from considerations of theology and prayer to the concerns of the world through to practical considerations and plans for action to conclude in worship. Parrent's address is expected to be reprinted and to become an additional churchwide resource along with the report "To Make Peace."

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PANEL, DEBATE ENLIVEN

CHURCH PEACE FORUM

DPS 83076

DENVER (DPS, May 5) — A wide-ranging panel of scholars and experts cautioned Episcopalians against letting their concerns for peace drive them into moralism or messianic complexes.

An Israeli scholar of war and religion, two opposing experts on nuclear strategies, and Rep. Les Aspin of Wisconsin presented a broad range of views to the Episcopal Church's Conference "To Make Peace" which met at St. John's Cathedral here April 28-May 1. Yet by the end of a vigorous questioning session, there seemed substantial areas of agreement for the Church people to grapple with.

The panel discussion was led off by Dr. Michael Freney of the Center for Strategic and International Studies, who told the group that the notion of deterrence is comparable to the broad Christian concept of damnation but also applauded the activism of churches if "it leads to a better informed public." Freney's institute has had a key role in advising the Reagan administration on weapons policies and the role of deterrence.

He likened deterrence to a bicycle in motion. If it were to stop, it would fall over, so it "lurches along trying to avoid the ruts."

The notion of deterrence as a strategic policy seemed to be accepted by most of the panelists as the best of unsavory alternatives as they discussed the broad topic of Coping with Conflict, Violence and War.

Panelist Richard Barnet, whose Institute for Policy Studies has been a main resource for many anti-nuclear groups, pointed to the failure of modern nation-states either to provide real security through viable defense or maintain internal economic stability. He concentrated on the destabilizing effects of modern weapons development and asserted that "Our security can't depend on their instability," thus reluctantly conceding some credibility to deterrence.

Dr. Yehoshafat Harkabi, an Israeli scholar who has produced a massive study on the role of religion in causing catastrophic human

DPS 83076/2

disaster, warned the gathering of the risk of making religion an instrument of human failure through disastrous misconceptions that a situation was beyond any solution but the most radical. Still, the former chief of the Intelligence Service of the Israeli Defense Force said there was a positive role for the Churches to play.

"The thing we can change," he asserted, "is the spirit of humanity. The future of mankind depends upon this. All religions have to be mobilized to teach the great lesson of the solidarity of the human race."

Aspin, a former U. S. Army officer and arms control expert who was elected to congress in 1970, has been a key mover in current Congressional efforts to freeze the development and deployment of nuclear weapons. He also had a word of caution: that Churches not dismiss proponents of bolstered arsenals or deterrence as mindless.

Four assumptions, he said, guided those people: a belief that the Soviet Union had the desire to impose its will on the United States, that they had the will to do so; that there were values which the U. S. wished to defend, and that deterrence was a valid philosophy of those who hate war.

He conceded that those assumptions could be readily challenged but their proponents can't be dismissed as mindless.

Aspin bemoaned the perceptions placed on arms control procedures because there was, as a result, no clear goal set for control. It is seen by different groups as the vehicle to reduce the cost of nuclear arsenals, or reduce the possibility of nuclear war or reduce the effects of war. These elements are contradictory and have led, he said, to a split between the arms control community and the peace activists because the latter are more concerned with the dollar and human costs than with prevention.

While the morning panel found common grounds among themselves, an afternoon debate on a General Convention resolution calling for a "mutual and verifiable freeze" on nuclear weapon deployment and development showed wide divisions among the debators but, again, a strong level of accord among the listening delegates.

The Rev. George Regas, All Saints Episcopal Church, Pasadena, Calif. was joined by Richard Rolf, a legislative assistant to Sen. Mark Hatfield in upholding the proposition against Michael Murphy of the U.S. Arms Control and Disarmament Agency and Dr. Addah Bozeman, a former professor and a founder of the Committee on the Clear and Present Danger.

Although most of the arguments surrounding the question are well known and the debate, moderated by Dr. Charles R. Lawrence, president of the House of Deputies of the General Convention, remained polite and low-key, the congregation seemed to pay close attention as Bozeman, a native of what is now Latvia in the Soviet Union, castigated them for what she claimed was a concept of peace held only by western Christians.

She asserted that for much of the world, the "third world war" was already underway and urged that the U.S. government not be limited in its responses in any way, even up to the use of war which she stated flatly was a moral tool.

The audience was equally attentive when Rolf told them that Hatfield was one of the first Americans to see the cities devastated by the first atomic bombs in Japan and how "his whole life, his response to war and to this issue has been shaped by what he saw in those days."

Watching the debate, one professional journalist praised the high calibre of participation and added that the questions and comments of the audience made it clear that most members of the conference were strongly against the government stand that it alone knew how to conduct arms negotiation; an observation that was also made at the General Convention after the Church turned back pleas from Vice-President George Bush on the same question.

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ANGLICANS JOIN CALL TO BAN

N-WEAPONS IN FIVE YEARS

DPS 83077

UPPSALA, Sweden (DPS, May 3) -- Christian leaders from 60 nations have joined in a call on the world's powers to take the first steps toward elimination of nuclear weapons within five years.

Presiding Bishop John M. Allin of the Episcopal Church was one of three Anglican primates voting with the huge majority. The document was the product of extensive consultation and compromise among 150 participants at the Christian World Conference on Life and Peace which met here April 20-23 at the invitation of Swedish Lutheran Archbishop Olaf Sundby.

In addition to the five-year goal, the final draft urges, as interim measures: a freeze on nuclear weapons manufacture and deployment; accord on a test ban treaty and non-proliferation measures; establishment of nuclear free zones; and governmental pledges against use of a first strike. A significant additional element of the paper is its strong statement against current policies of nuclear deterrence.

In light of the near-unanimity of agreement on the paper -- Anglican sources report only one dissent and eight abstentions -- it may very well become a key resource for the continuing debate on the Christian role in the nuclear debate in the same way as the report "To Make Peace" has for the Episcopal Church and the 1983 pastoral letter of the National Conference of Catholic Bishops is for the Roman Catholics in the United States.

That high degree of agreement came about because of the participants' efforts to seek common ground rather than because every one agreed to every word of the final text. In fact, the clause about deterrence is one example of a compromise solution.

Feelings ran high as the participants debated inclusion of the sentence "Possession of nuclear weapons is inconsistent with our faith in God," which had been added by a drafting committee. Lutheran and Anglican delegates from the United States and Europe fought for a rewording, contending that the phrase implied that faith in Christ as Lord is invalid if countries possess nuclear weapons.

DPS 83077/2

After lengthy debate, speakers from Russia and Finland led appeals for respect of the individual conscience and the unity of the conference and the final draft including the temporizing phrase "to most of us," in its assertions.

Even with that, the U.S. Roman Catholic delegate voted against the final document because current Roman Catholic position is that possession of nuclear weapons is moral as an interim measure. Dean Richard Harries of London, who was representing Archbishop of Canterbury Robert Runcie, joined American and European Lutherans in arguing for changing what he called a "totally pacifist document" and, at the final vote, was the only Anglican to abstain.

Although those who abstained did so because they could not agree to every point in the paper, an opposite view seemed to prevail among the majority who supported the final draft. As one Anglican observer put it, "The feeling was that there was more in this document that we could agree to than not; that even items which we could not support needed to be looked at; and, finally, that there were probably some things in this that we all needed to grow toward."

He added that one of the key elements of the conference was the experience of working together; an experience that may well bear fruit when many of the same people gather this summer at the Assembly of the World Council of Churches.

Not only have they worked and compromised, but they have also had the simple opportunity to share moments of frustration or even disagreement. In that sense, understandings that began in bilateral conversations and pacts have probably been enhanced here.

The Rev. Charles A. Cesaretti, an Episcopal Church Center staff officer who accompanied Allin and the Anglican delegation, added that assessment also pertained to the delegation itself.

"At one point in the conference," Cesaretti said, "Bishop David Gitari of Kenya asked what kind of peace are we called to struggle for, and that question helped us to move past separate concerns of hunger, or a freeze, or nuclear versus conventional weapons to begin to see their relationship to violence in all forms. That vision will, I believe, be a strong element in the gatherings of the Anglican Consultative Council and the primates this fall in Nairobi."

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EDITORS: The text of the message is attached.

DPS 83077/4

As we have considered the Christian concern for life and peace we have repented for our failure to preach and practice the gospel of justice, love and reconciliation. We confess that we have not always called war into question as a means of settling conflicts. We have been moved the more urgently to seek cooperation with men and women of goodwill who do not share our faith, but are one with us in our common deep desire to create the conditions of peace.

The world of 1983 is far from peace. Young people are becoming impatient and even losing hope for the future. The poor are crying for a more just and participatory society. Thus, it was with a sense of urgency and deep feeling that we discussed issues of life and death, war and peace.

II. SPECIFIC ISSUES

1) PEACE AND JUSTICE. The Scriptures teach that peace and justice are inseparably linked. There can be no peace without justice. To work for peace is therefore to work for justice as the foundation of peace. This means striving for economic systems which both care for and equitably distribute earth's resources. Peace through justice also calls for political systems within which all people can participate in regaining, preserving and enhancing of their rights and dignity as beings created in the image of God.

For the victims of injustice the struggle for peace makes little sense, unless linked to justice. The present catastrophe of millions starving to death and suffering injustice is of a higher priority for the poor and the oppressed of the world than the impending nuclear catastrophe.

The peoples of the Third World remind us that the struggle for peace involves more than overcoming the perils of violent conflict. It means taking initiatives to create a world in which relationships between nations are based on a more equitable economic and moral world order.

Local Flashpoints and Global Tension. Global tension often erupts at local flashpoints -- such as El Salvador, Nicaragua, the Falklands/Malvinas, the Republic of South Africa, Namibia, Angola, the Horn of Africa, Lebanon, Israel, Iraq, Iran, Afghanistan, Pakistan, Kampuchea, Vietnam -- all in the Third World. The roots of these violent flashes go deep into unjust local and international structures of domination and exploitation. It is the existence of these unjust structures that increases the possibility of a nuclear holocaust. Christians working for peace should pay equal attention to these situations as to East-West tensions or to European security.

2) WAR. From New Testament times, many Christians have opposed all warfare as contrary to the Gospel of Jesus Christ. The traditional doctrine of "the just war" has always begun with a moral presumption against war, insisting that any resort to war can only be a last resort when all peaceful alternatives have been exhausted. It has also insisted that senseless, hopeless war without any meaningful prospect of achieving justice cannot be condoned. It has carefully argued that force used in war must be controlled and discriminate, and that non-combatants must not be objects of direct attack. Modern warfare which uses weapons of mass and indiscriminate slaughter whether they be nuclear or not must therefore be condemned by the traditional tenets of the Church's teaching.

We are unanimously agreed that nuclear warfare, which like all warfare, would be likely to escalate, can never be justified.

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Final Message: Christian World Conference on Life and Peace

We, the participants from many churches in sixty nations gathered together in Uppsala, Sweden from the 20th-23rd April 1983 for the Christian World Conference on Life and Peace, send greetings in the name of God the Father who created all things, God the Son who is the Prince of Peace, and God the Holy Spirit who gives life to the world.

During our days together we have debated with deep feeling and a sense of urgency issues of life and death, war and peace, conflict and human dignity which affect people everywhere.

Although we have not yet reached complete agreement on all points which have arisen, we unanimously affirm our conviction that life in abundance, and the peace which is the fruit of justice, are gifts God offers through Christ to all humankind.

I. THE CHRISTIAN CONCERN FOR LIFE AND PEACE

The Christian gospel is a gospel of peace. From the beginning that gospel has been preached in a violent world. Today, however, we witness violence real or potential, on an unprecedented scale. Institutionalized violence of unjust social, political, military and economic systems holds the whole world in bondage. The advent of nuclear weapons has ushered in a new age of terror. For the first time in history we human beings, always possessed of limited power to destroy, are now capable of wiping out the civilization which has been built up over the previous centuries. Humanity is face to face with the final choice between life and death. The production and threat to use nuclear weapons capable of annihilating the human race demonstrates an ultimate arrogance before God who alone disposes of life and death.

It is at this crucial juncture in human affairs that Christians are called to proclaim and live the gospel with renewed urgency. God judges the present world order which causes and sustains extensive misery and produces an increasing sense of insecurity.

We have treated the creation as if it were our own, not God's. As a result we have abused and have disrupted the environment. Because of the misdirection of resources into armaments, millions die, not only in military conflict, but because they are denied the basic necessities of life. We have not effectively challenged the arms race, which magnifies fear and mistrust, nor the folly of nations which in the pursuit of "security through strength" increase the world's insecurity and impede reconciliation.

But the gospel which reveals God's judgement on human sin proclaims also the hope of salvation. Through the redemptive sacrifice of Christ God has promised that all people can find salvation, come to know the truth (1 Tim. 2:4), and be reconciled (Ephes. 2:14). Christians pray and work for peace, not only because their Lord commands it, but because in doing so they affirm their conviction that peace is possible over against the pessimism that declares the contrary. moreover, we who have come from many different churches see a great sign of hope in the movements towards Christian unity. At this precise moment in history when division threatens the very survival of the human race the Holy Spirit is driving His people to discover and demonstrate a unity that transcends all divisions.

3) THE DOCTRINE OF NUCLEAR DETERRENCE. The current military and political doctrine of nuclear deterrence must be challenged. The dangers of nuclear proliferation and accident, and the increasing sophistication of weaponry, leading to the concept of the so-called "limited nuclear war," all render the doctrine of nuclear deterrence increasingly dubious and dangerous from every point of view. Most of us believe that from the Christian standpoint reliance upon the threat and possible use of nuclear weapons is unacceptable as a way of avoiding war. Some are willing to tolerate nuclear deterrence only as a temporary measure in the absence of alternatives. To most of us, however, the possession of nuclear weapons is inconsistent with our faith in God, our concept of creation and with our membership in Christ's universal body. Nuclear deterrence is essentially dehumanizing, it increases fear and hatred, and entrenches confrontation between "the enemy and us." Most of us therefore believe that the existence of these weapons contradicts the will of God. For all of us obedience to that will demands a resolute effort within a specified time-limit or their total elimination.

4) COMMON SECURITY. The security of one nation cannot be achieved by endangering the security of others or by seeking military superiority over others. Only common security makes one and all secure. The devising of an alternative international security system based on the principle of common security, and resolute steps towards disarmament should go hand-in-hand.

5) THE ARMS TRADE. The international arms trade is sinister, cynical and unprincipled. Its growth has gone hand-in-hand with the increase in the number of oppressive military regimes, which violate human rights and foster injustice. It has also provided the munitions for the scores of wars fought mainly on Third World soil since the last world war. This trade must be condemned and internationally controlled.

III. CHALLENGING GOVERNMENTS

Christian people not only want peace, they are required to make peace. That means that for the Churches there is no escape from political involvement with all its pain and inevitable compromise.

Work for peace with justice demands willingness to walk the way of the Cross and to take risks to self. We express our solidarity with our brothers and sisters all over the world who are persecuted, tortured and even killed, for daring to oppose injustice and oppression. We appeal to governments to desist from violating the dignity and rights of human beings, in the name of "national security" or "over-riding national interests."

The participants in the Conference on Life and Peace, coming from different countries and backgrounds, urge the Churches to address themselves to the governments of their own countries, for the secular powers, like us, stand under the judgement of God. Whilst there will be need in different areas to challenge governments on different specific issues, the following are some of the recommendations we make as affecting the whole world.

We call on the nations negotiating at Geneva, Vienna, and Madrid to intensify their efforts to bring these negotiations to positive conclusions.

DPS 83077/6

We must press for controlled and verifiable measures of multi-lateral disarmament leading to the total elimination of all nuclear weapons within five years.

As interim measures we urge:

1. A freeze on further manufacture and deployment of nuclear weapons.
2. Immediate agreement on a Comprehensive Test Ban Treaty. Effective non-proliferation measures.
3. Establishment of nuclear free zones.
4. Effective unilateral actions for peace and disarmament.
5. Pledges by governments for no first-use of nuclear weapons.

As further measures we urge:

1. The upholding and extension of the authority of the United Nations, international law and support to full implementation of the Helsinki agreement.
2. The implementation and broadening of confidence-building measures between East and West in both military and humanitarian spheres, such as those agreed upon in the Helsinki Final Act.
3. The upholding of principles of self-determination and non-interference, the elimination of all forms of discrimination, and the pursuit of the goal of a new international economic order based on justice and solidarity.
4. Strict international control over the buying and selling of armaments.
5. The conversion of military expenditure and technology to peaceful productions, especially for the real needs of the poor of the world.

IV. GUIDELINES FOR ACTION BY THE CHURCHES

The impending nuclear terror demands that the churches give high priority to the peace question. A church which acquiesces in the predicament of this hour denies the call of its Lord.

We humbly confess that as Christians we have been unfaithful to the Lord. Our own divisions as Christians weaken our witness to peace. As citizens of nuclear states some of us bear a greater shame. We repent, all together.

But now we must accept the forgiveness of the Lord and move forward from despondency and self-condemnation, to trusting obedience and faithful witness to the Prince of Peace.

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We therefore appeal to the churches

- 1) To proclaim Jesus Christ in both word and deed as the life and peace of the world.
- 2) To develop peace education programs. These programs should encourage Christians to think theologically; to search out the causes of conflict; to explore Christian concepts of non-violent resistance to evil; and to trace the connections between disarmament and development. To this end the possibility of creating an international Christian peace institute should be explored.
- 3) To support individuals and groups involved in specific peace work, whether Christian or other, and to uphold the right of conscientious objection to military service.
- 4) To strive in the mobilization of public opinion in the interests of peace and justice.
- 5) To support politicians and governments in plans to develop strategies for peace and systems of common security.
- 6) To challenge and to make every effort to change distorted enemy images.
- 7) To cooperate in the movement towards Christian unity, and to use all available channels to promote understanding, peace and reconciliation.
- 8) To encourage Christians to understand that to become a follower of Jesus is to be committed to peace-making.
- 9) To support the particular contribution of women in the work for peace and justice.
- 10) To encourage Christians to non-cooperation with preparations for nuclear war.
- 11) To encourage Christians to explore the possible non-violent use of civil disobedience as an effective means of protesting against nuclear arms.
- 12) To encourage persistent and informed prayer for peace.

The destiny of humanity hangs in the balance. The choice between life and death is before us. But we do not lose hope. Our hope is in the Risen Lord, the Lord of life, who has overcome death by his own death. We shall not be daunted by the might of the mighty. The immensity of the issues will not immobilize us. We will not despair. We will pray and act, in faith, hope and love.

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PRAYER FELLOWSHIP

CELEBRATES FAMILY

DPS 83078

By Barbara Benedict

The Colorado Episcopalian

DENVER (DPS, May 5) — A spirit of celebration reigned as the Anglican Fellowship of Prayer marked its 25th birthday at the Marriot Southeast Hotel here, April 28-30.

Singing, sharing and camaraderie were interlaced with worship and teachings on "Prayer in the Family of Christ," this year's theme based on Ephesians 3:14-19.

Conference leader was Bishop Frank S. Cervený of Florida, with Presiding Bishop John M. Allin and Colorado Bishop William C. Frey also on the agenda. Leading breakfast Bible studies were Bishop Shannon Mallory of the Diocese of El Camino Real and the Rev. Samuel S. Johnston of the Fellowship board of trustees.

"There are a few assumptions we've got to shatter," Cervený told the conference. "One is that there's such a thing as the perfect family. It never existed in the Old Testament, the New Testament or today."

Cervený went on to say that many of today's Christians are "religious schizophrenics" who do not connect church and home. "We've got to bridge that gap," he said.

"The spiritual family into which we were baptized and the nuclear family into which we were born are so intertwined that if one suffers, the other does too."

"We talk about renewal in the life of the Church, but we can become victim of our individual pieties," he continued. "Renewal of the Church also means renewal of the family." He challenged his audience to make the church a more loving, caring, nurturing community.

"Many people find it difficult to believe that God really loves them," he stated. "The church pews are filled with people with broken self-images."

Allin carried that theme further, saying, "We — the Church — are like a family because we are a family. 'The Fatherhood of God' and 'Brothers and Sisters of Christ Jesus' are accurate descriptions, and the term 'Mother Church' still has real meaning.

DPS 83078/2

"Have you ever known a family that didn't have disagreements?" he asked. "We tend to be so myopic that we don't appreciate the variety of creation in the family.

"Many people do not know what it is to be a member of a family, especially of the family. We must enable them to belong," he continued.

"When the Christian family is being the family, it enables each member to be nourished and mature."

A discussion of "The Church as a Caring Community" formed another segment of the program, with Cervený and Frey joined by Betty Connelly of Newport Beach, Calif., a member of Executive Council and former presiding officer of the Triennial Meeting and Kay Harlan of Englewood, Colo.

Conferees also had a choice of nearly 30 "seminar/discussion" groups.

One, "Prayerful Peacemaking," was conducted by Frey, who chairs the Church's Joint Commission on Peace. Earlier Frey had expressed his gratitude that the Fellowship and a national conference on peace issues were meeting concurrently in the city.

"Peace and prayer really belong together," he said. "They are not simply two sides of one coin but one and the same thing. Both deal with God's reconciling love."

At the closing Eucharist, held in St. John's Cathedral, Colorado Suffragan Bishop William H. Wolfrum reminded the congregation of "prayer" and "peace" delegates that Jesus Christ is not just someone elected as president of the club but Lord of all.

We have to wrestle with the "mind-boggling information" that everyone, everywhere is our family, he said.

"It is not real life when we live only with the like-minded. . . that leads to very small families!"

The Fellowship is a world-wide organization working through diocesan representatives to serve the life of prayer and prayer groups, Executive director is Harry C. Griffith of Winter Park, Fla.

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BASIN CONFERENCE

SEEKS MISSION FOCUS

DPS 83079

RENO, Nev. (DPS, May 5) — An international conference being held in Hawaii next month fulfills a dream of Nevada Episcopal Bishop Wesley Frensdorff, a dream born on the last day of the Lambeth Conference in August 1978.

The Pacific Basin Conference will bring together Anglicans from all over the world to explore mission strategies, especially those propounded by the Rev. Roland Allan, of self-determination and self reliance. Church strategists and scholars are hopeful that the unique conference can bolster and spread ideas that many feel are honored more in the breach than the practice.

Frensdorff, whose diocese has been a leader in developing such concepts domestically, reflects in his latest diocesan newspaper column on some of the origins of the conference and his hopes for it and the Church.

Over the last decade, his diocese has developed a Total Ministry Program which has, the bishop noted "sought to engage every member of the Church in ministry, enable every congregation to become more fully a ministering community and raise up Priests and Deacons in every congregation for Sacramental enrichment and diaconal mission. As a result, most of our congregations are indeed more self-reliant. The diocese had become financially self-supporting, and we have among us significant new stirrings for servanthood mission."

Frensdorff went on to note that "some of the basic 'inspiration' behind these directions and developments came from an English priest, Roland Allen, who wrote in the mid-twenties. After serving in China from 1895-1910, Allen studied the Anglican Communion's missionary approach. He concluded that its models and methods prevented, rather than enabled the Church in any place to become rooted (indigenous), self-reliant, and sacramentally complete. As a result, he felt, the Church -- whether in Africa, Asia or Great Britain -- was limited in being truly missionary.

DPS 83079/2

Frensdorff makes the point that Allan based his thoughts on the missionary work of St. Paul and the Apostolic church, from which the English priest drew his conclusions.

"We constantly hear men use these three terms —self-support, self-extension, self-government — as if they were distinct and separate things," Allan wrote, adding, " they cannot be rightly so treated. We can only with definite and painful effort think of self-support in any other terms than that of money ... it would not be self-supporting unless it supplied its own clergy as well as its own church buildings. Thus self-support and self-government are closely knit. As for self-extension, it is surely plain that a church which could neither support itself nor govern itself could not multiply itself. Thus self-extension is bound up with self-support and self-government: the three are intimately united."

Frensdorff concedes that not much attention was paid to Allen in his time, but in "the post-war world, with trumpets of self-determination sounding throughout the world, he was rediscovered though not first by Anglicans. In the sixties some of his books began to be republished. In the late sixties the diocese of Alaska began some experimentation which Bishop William Gordon shared with us and on the basis of which we began our explorations. Reading Roland Allen in 1973 was extremely significant in the development of my own thinking."

"So at the Lambeth Conference, I kept trying to find others from various parts of the world who had similar interests or were engaged in similar exploration; but I was able to find only a few and there were really no opportunities for such discussion. But on the last evening a few of us were gathered and I found several bishops whose dioceses were also building on Allen's thought. Out of that evening was born the dream to gather others and share both explorations and ideas on how these principles can empower the Church for mission today wherever it exists.

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DPS 83079/3

"The Pacific Basin Conference, a symposium on the vision and legacy of Roland Allen, will gather teams of three — bishop, clergy and lay leader — from about 40 dioceses from the western United States, Canada, Central and South America, Asia, the South Pacific, Australia and New Zealand. In effect we will have significant representation from half the Anglican world — geographically, not numerically," he said.

The purposes of this conference on ministry enrichment are: to review the life and teaching of Allen as regards the New Testament foundations for building an indigenous Church; to examine existing patterns and the economic, political, and cultural contexts; to explore the biblical, historical, and theological foundations for revision and renewal of ministry; to share experiences on alternate possibilities; and to do regional, practical planning and strategy development.

Speakers and leaders include Bishop Stephen Neill, Archbishop Paul Reeves of New Zealand, Kosuke Koyama of Japan, Jacin Maraschin of Brazil, Maku Solato of Fiji, Ross Kinsler, Presbyterian presently with the World Council, Bernard Cooke, Roman Catholic theologian, Patricia Page of the Church Divinity School, and Bishop George Harris of Alaska. Neill, now in his eighties, is the recognized Anglican authority on the history of Christian mission and a long term ecumenical leader.

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BROTHERHOOD PLANS

CENTENNARY ACTIVITIES

DPS 83080

By William Ferguson

Editor, The New Hampshire Churchman

NEW YORK (DPS, May 5) -- A hundred years ago, in November, 1883, twelve men, led by James L. Houghteling, changed a prayer and study group at St. James Church, Chicago, into a national organization for Episcopal men. It is called the Brotherhood of St. Andrew, and this summer (Aug. 3 - 7) the Centennial year will be observed during the group's triennial convention.

In Chicago, where the Brotherhood began, delegates and their families will be joined by the Presiding Bishop, the Rt. Rev. John M. Allin, and the Rt. Rev. James W. Montgomery, Bishop of the Diocese of Chicago, in the celebration and legislative sessions.

A focal point for visitors will be the St. Andrew's Chapel in what is now the cathedral of the diocese, located just north of the Chicago Loop. This former undercroft area was the scene of the first meetings of the Brotherhood. It has now been converted into an attractive chapel where services are conducted every Sunday morning.

The Brotherhood began its outreach by ministering to lonely and destitute men in downtown Chicago. From this sprang the fellowship's objective: "the spread of Christ's kingdom among men."

The idea spread and soon there were Brotherhood chapters in Episcopal churches across the nation, and beyond. By 1904 there were 2,500 chapters and about 50,000 members. Of these, 1,800 chapters and 36,000 members were in the United States. Others were in Australia, Brazil, Canada, China, the British Isles, Ghana, Jamaica, Japan, Korea, Central America, South Africa, Uganda and the Philippines.

From the early part of this century through World War I, especially through ministry to men in the armed forces, the Brotherhood's activity was at its peak. In later years, membership waned, partly because of the closing of military bases, and partly because of the changing life-styles in an America which had less time for church. Today, membership is about 5000, with about 425 chapters, and growing,

DPS 83080/2

thanks to the dedicated interest of leaders all over the nation, led by the national president, Robert F. Kirschner of Lakeville, Mass.

Over the years the Brotherhood has had an interesting and enduring influence in the life of the Episcopal Church. In 1885 it developed the Lay Reader program which was adopted by the national Church. It sponsored the Forward Movement and sent four missionaries to the Philippines, leading to the establishment of the Episcopal Church there. The Brotherhood also established numerous training camps for young men and boys. During both World Wars, the Brotherhood was an active presence for men away from home. Many colleges had chapters. A member of the Brotherhood, Paul Rusch, started the Kiyosato Educational Experiment Program (KEEP) in Japan to be a model for progressive farming. The Brotherhood has developed numerous home study and Bible courses, many of which are still in use in the Church.

Today the Brotherhood is sponsoring a chapel and model farm project at Baale, in Uganda, providing funds and goods, plus personal visits by Frank White of Alexandria, Virginia, chairman of the program, and Frank Marshall of Los Angeles, chairman of the Brotherhood's National Council. It is also active in the revival of evangelism, having co-sponsored the Evangelism Congress '81 at Evanston, Illinois.

On the national level there is new emphasis on the chaplaincy and service to men in the armed forces. Recent chapter activity involves calling "two by two" on homes in neighborhoods of parish churches, and endorsing the Evangelism Explosion III. Across the nation, chapters and assemblies of chapters are ministering through special projects, such as the Dallas Assembly with its program of providing liver transplant operations for suffering children.

A quarterly magazine, The Cross, carries articles on the Brotherhood's three disciplines -- Prayer, Study and Service -- and news of national and chapter activity.

In August, hundreds of Brotherhood members and their families will gather at the McCormick Inn in Chicago to review those past accomplishments, hear the latest reports on present activity, both on the national and local level, and greet one another as they celebrate a hundred years of the Brotherhood's service through the Church.

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EASTON TAPS SORGE

ON FIRST BALLOT

DPS 83081

NEW YORK, (DPS May 5,) -- The Rt. Rev. Elliot L. Sorge, a former missionary and a member of the Church Center staff since 1977, has been elected Bishop of the Episcopal Diocese of Easton.

Sorge, executive of the Education for Mission and Ministry staff at the Center, was elected on the first ballot at a special convention April 30 at the cathedral in Easton, the see city of this diocese on the eastern shore of Maryland. If he receives the canonical consents, he will succeed the Rt. Rev. W. Moultrie Moore as the eighth bishop of the diocese.

A native of Indiana, Sorge is a graduate of De Pauw University and Seabury-Western Theological Seminary. He served parishes in North Dakota from his ordination in 1954 until he went to Brazil as a missionary ten years later. In 1971, he was consecrated bishop of the Diocese of South Central Brazil and served in that capacity until he resigned for mission strategy in 1977.

He joined the Church Center staff as officer for the Development of Ministry that year and was named executive of the unit in 1980. Under his tenure, the unit has undergone an extensive reorganization and now operates through a series of networks that serve parish needs in evangelism, education, youth ministries, and lay development, and the wider Church through deployment and seminary coordination.

Moore became bishop of Easton in 1975 after eight years as suffragan bishop of North Carolina. He was elected to the episcopate in 1967 after a career of 26 years as a parish priest in his native South Carolina and in North Carolina.

The diocese consists of about 9,000 members served by 47 clergy in 37 congregations.

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CHURCH-MARKET CO-OPS

AID TEXAS NEEDY

DPS 83082

SAN ANTONIO (DPS, May 5) — The Episcopal Diocese of West Texas has ended the five-month Valley grapefruit distribution season with the distribution of the last of nearly 2,000,000 pounds of Ruby Reds to needy families in the 60-county diocese, the Rt. Rev. Stanley F. Hauser, suffragan bishop, announced. This is the seventh consecutive season for the locally-run operation.

Meanwhile, in the Rio Grande Valley area, another project, the "Brown Bag Program" administered by St. John's Episcopal Church in McAllen, has distributed more than 400,000 pounds of fresh produce so far this season to families in the Valley and to other points as far north as Fredericksburg in the Hill Country.

"Project Grapefruit," which since mid-November had received 95,909 boxes of Ruby Reds donated by the Crest Fruit Co. of Alamo for free distribution, is administered by the Hope for the Hungry Committee of the diocese. In San Antonio the program is under the supervision of Cecil Tilghman of the Church of the Resurrection and Mrs. Rollins S. Rubsamen of St. Mark's Church.

The 20-pound Crest Fruit Co. boxes, all marked "Not for Sale," are trucked to the West Coast Produce Co. terminal in San Antonio for off-loading and re-routing to other destinations at no cost. Tilghman reported that 57,065 boxes were distributed in San Antonio and the surrounding area. The remaining 38,844 boxes went to Del Rio, Laredo, Corpus Christi, Rockport, Alice, Port Lavaca, Victoria, Luling, Fredericksburg, and, outside the diocese, Austin, Waco, Dallas and El Paso.

More than 125 local and area church and service organizations are served by the Episcopal diocese's project.

The "Brown Bag Program" in the Valley, which has been coordinated by Janet Welch of St. John's Church, collects from local packers a variety of vegetables and fruit that do not meet supermarket standards

DPS 83082/2

in appearance although completely edible. Depending on the season, the program distributes cabbage, cauliflower, cucumbers, onions, lettuce, tomatoes, grapefruit and oranges to needy families in the Valley as well as to the Corpus Christi and Fredericksburg areas.

Vegetables received in Fredericksburg and Comfort are distributed by an interdenominational group called the Hill Country Concerned Christians, organized in 1977 by the Rev. Dean Pratt, then rector of St. Barnabas Episcopal Church in Fredericksburg.

The "Brown Bag Program" owns and uses one medium-sized truck and when needed is loaned a pickup truck by Toyota dealer Frank Smith of St. John's Church. Long-haul shipments are provided free by Central Freight Lines, whose president is Woody Callan of St. Paul's Church, Waco.

Now in its eighth year, the Valley food program will be administered by Kathy DeGreif, who succeeded Welch in mid-April. Grants from the Church's Presiding Bishop's Fund For World Relief have been used to aid the projects.

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PICTURE CAPTION

(April 21, 1983)

LPS 83072

Ministry in Cuba

83072/1 In recent months, two people from the Episcopal Church Center, Dr. Charles R. Lawrence, president of the House of Deputies of the General Convention, and the Rev. Onell Soto, mission information officer, have traveled to Cuba and have been able to renew contact with Church people there. Bishop Emilio Hernandez, shown here with his wife Edivia, met with both men and introduced them to the worshipping community that gathers in Roman Catholic Churches, rectories or in the remaining Anglican churches.

83072/2 The Diocese of Cuba, formerly a jurisdiction of The Episcopal Church, has been under a broad Anglican umbrella for some years. Although the lines of relationship are unusual, the Church strives to maintain strong links with all of Anglicanism. Here, Bishop Emilio Hernandez, in chasuble, processes with the Rt. Rev. David Young, Bishop of Ripon in the Church of England, during services at a Cuban Episcopal Church.

83072/3 Through a governmental policy of "benign neglect", many Episcopal congregations in Cuba have been forced to let their properties fall into disrepair; some into ruin. This Church, in Esmeralda was in such a state while the people were allowed to meet and worship in the rectory. Now, the government is rebuilding the Church (it is the only contractor) with funds raised by the parishioners.

EDITORS: These photographs may be used in conjunction with DPS 83050, Missioner Finds Mature Faith in Cuba.

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